

Katie Lauve-Moon. *Preacher Woman: A Critical Look at Sexism Without Sexists*. Oxford: Oxford University Press, 2021. 240 pages. \$29.95.

Katie Lauve-Moon is Assistant Professor of Social Work at Texas Christian University. One of her interests is inequality in the workplace. In *Preacher Woman: A Critical Look at Sexism Without Sexists*, she studies the lack of female senior pastors in Cooperative Baptist Fellowship (CBF) churches. The CBF was formed thirty years ago partly in response to the Southern Baptist Convention's (SBC) refusal to recognize leadership roles for women in the church. While the CBF honors the role of women in church leadership, only 5% of its churches have female senior pastors or co-pastors. Lauve-Moon explores this trend through the study of six CBF churches: two with male senior pastors, three with female senior pastors, and one with male and female co-pastors. While her study focuses on CBF churches, other denominations can utilize her research to examine representation of female leadership within their own congregations.

One key element of the CBF is local church autonomy, meaning that each church makes decisions for its own church body and is not guided by denominational hierarchy. While the CBF and its local state affiliates can provide a church with names of those looking for a church position, it does so as a service to the candidate and the churches without making specific recommendations. The task of a ministerial search is left up to local churches, which often form ministerial search committees made up of individuals from the congregation. Lauve-Moon explores this procedure and provides an analysis of those factors that can influence a church's decision about whether or not to consider a female candidate, concluding that this is an "implicitly sexist organizational process" (x).

Since the CBF is a relatively young organization and came out of the SBC, many churches have not had the opportunity to have females in senior leadership roles. As a result, female children and teens do not have role models demonstrating that women can be ministers. In contrast, young men in CBF who feel called to ministry are mentored and guided from an early age. Nevertheless, male and female enrollment is almost equal in CBF affiliated seminaries. However, female leaders have difficulty finding placement in local churches or are hired for positions such as children's ministry or office manager that rarely lead to advancement. In contrast, male leaders are readily hired and placed in positions that can easily advance to senior leadership positions.

Since ministerial leadership in SBC and CBF churches has been male-dominated throughout their histories, masculine models of leadership and authority are viewed as normative. This puts women at a disadvantage if they aspire to senior leadership in CBF churches. Lauve-Moon notes: "...women often face social consequences when they fail to fit into this particular mode; herein lies the hegemonic significance of gender" (99). The author studies how female leaders are often judged by their looks, including weight, dress, and the ability to "act like a woman," rather than their leadership skills. Male ministers are rarely subjected to such scrutiny. Additionally, women are not only expected to conduct their ministerial functions in the church, but also to be the primary caregiver in the home. Similarly, churches frequently add a "third shift" to female ministers by seeing them as the "church's wife," responsible for overseeing the hospitality of the church, much like a pastor's wife. Lauve-Moon also notes how female ministers experience sexual harassment, and are both overworked and underpaid, following the trends found elsewhere in society. Finally, the author reports that

female ministers frequently address social issues because of the injustices they have faced in their own lives.

Katie Lauve-Moon has authored a detailed book about how gender socialization in society affects women in leadership roles in the CBF. She provides a sociological analysis of leadership trends interspersed with interviews of female pastors, their male counterparts, and members of congregations. Her book is for a wide range of audiences, including the academy and the church, and can serve as an affirmation for women who are discerning a call to church leadership by providing them with an overview of the many issues they may face in following their call. The book can also be an important study for congregations considering women for leadership roles in the church. Lauve-Moon ends each chapter with study questions about how churches view women's roles in ministry and how to become more aware of personal biases that may be obstacles to hiring female pastors.

Dwayne Howell, Campbellsville University, Campbellsville, KY